Theology vol 87 No 4

A SERMON PREACH'D IN THE CATHEDRALL CHVRCH OF CHRIST *IN OXFORD*,

On CHRISTMAS Day:

Wherein is defended the Catholique Doctrine that Christ is True God Truely Incarnate.

AGAINST THE OLDE DE-cay'd Heresies newely Reviv'd in these later Dayes.

BY

RICHARD GARDYNER, D. D. And *Canon* of the same *Church*.

OXFORD,

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TO

THE RIGHT WORTHY, DOCTOR DUPPA the Reverend Deane of *Christ-Church* in *Oxford*, Tutor to the PRINCE *his Highnesse.*

SIR,

I Take your candide interpretation of this *Copy'd Sermon* lately presented to you, in the same sense as most doe *Xenophon's* Writings of *Cyrus*, as intimating the perfection you wish to

be, and not what is *immanent* in me. 'Tis the innate goodneſſe of your *Temper* to entertaine a modeſt *Eſſay* with a ſmoother browe then many uſe to receive an Exact *Piece:* Which makes me confident you will account it no blemiſh to your Iudgement to let your *Name* adorne the *Front* of the *Dedication*, and to be a *Shield* to the *Diſcourſe*. For who more fitt to cheriſh, and protect it, then He who caus'd it to be conſtituted, and produc'd. You will be pleas'd to conſider that my *Eagle S- Iohn* ſoares, and towres beyond my *Kenne*, ſo that a flagging *Fly* cannot mount to the higheſt *Point* of ſuch a Princely *Bird*. My eye diſcernes his glorious *Myſteries* as the *Owle* doth the ſplendor

dor of the *Sunne*, only in a twinkling *glimpſe*, and therefore it may be ſuſpected that I want an even cleereneſſe, although it hath beene my ſpeciall care to frame each part lightſome, and perſpicuous. Had I the dexterity of your *Quill* I might be eſteem'd well wing'd to fly after my *Evangeliſt*, and to aſcend to a good degree of his height. For the very *Curſory* letters, with which you vouchſafe ſometimes to honour me, though they paſſe from your Penne with a *light touch*, are pretious *Treaſures*, choyce *Rarities*, which I repoſe in my Κειμηλιάρχιον, that they may be ready as *Paternes* when I would *labour* for expreſſion. But *This* (let the Reader terme it what he pleaſeth,) could

could not ſhunne the *light*; the urgent importunity of ſome, who are of the beſt *Ranke* amongſt us, and the mature Approbation of Mr *Deane* of *Sarum*, our Worthy *Vicechancelor*, making me yeeld it to be preſſ'd, perhaps to death, that I might not be found guilty of *voluntary perverſneſſe*. But Leaſt I ſeeme to treſpaſſe againſt the *Publique Good* by detaining *You* from your *High Imployment* with my vulgar digreſſions, I humbly breake off with this ſincere Proteſtation that I am

Yours in all obſervances

RICHARD GARDYNER

1. CAP. S. IOHN, the beginning of the 14. verſ.

And the Word was made Fleſh.

THE *Fleſh* had ſo contradicted the *Word* that no amends could be made but by the *Word*. Sacrifices, and burnt offerings would not ſuffice for the ſin of the Soule, neither can any created power reconcile Earth to Heaven; & therefore leaſt mankind ſhould periſh wholy He that was *Offended* came

in the ſhape of the *Offender*, the *Word* himſelf was made *Fleſh* that he might take *of us* what to offer up *for us*.

The *Word*; ſo begotten of his Father before all time. *Fleſh*; ſo born of his Virgin Mother in due time *Was made*; that declares the wondrous truth of this ineffable myſtery. Once more; The *Word*; ſo in his divine nature he was a Perſon ere he was a man. *Fleſh*; ſo he had a corporeity, which he had not in his owne Perſon before he was man. *Was made*; there's the comfortable, though unconceiveable conjunction of Finite, and Infinite in one, and the ſame ſubject. Theſe ſupernaturall verities the underſtanding is not to pry into, but to ſubmit unto. In a word then beleeve, and admire *Perſonam quæ aſſumpſit*, *The Perſon aſſuming*, *Verbum*, the *Word*. *Naturam quam aſſumpſit*, *the Nature aſſum'd*, 'tis *Caro* the *Fleſh*. *Modum aſſumendi*, *the manner of the aſſumption*, *Factum eſt*, *Was made*. Firſt of

1. Firſt part The *Word*. the Perſon aſſuming, *Verbum* the *Word*.

Of all the attributes, and titles, which the

the holy Ghoſt hath fram'd for our capacity none κατ' π by way of reſemblance doth ſhadow, and point out the divine nature of Chriſt more fully then his being Worded the *Word*. It ſhewes, ſaith *Theophylact*, his generation was ἀπαθῶς with out the leaſt circumſtance of *alteration* in the Father, or *paſſion* in the Sonne. For what is the *Word* but the Idea, the Impreſſe of the mind? wherein ſhe delights to behold her ſelf as in a cleare, and exact Mirrour. Ἐνδιάθετος being the proper Epithet of λόγος, becauſe the condition of the word is to be inbred, and implanted. The Vowelling, and articulating is extrinſick to its owne nature, it being ſent forth in that dreſſe only for the benefit of thoſe with whom we doe converſe. So that it is *Verbum* the *Word*, before it be compounded, and caſt in the mould of Letters, and Syllables. And is not the ſecond Perſon in Trinity the abſolute, perfect Image of the Father? *In whom* before all worlds he was pleas'd to contemplate the brightneſſe of

his owne glory. *By whom* he ſpake effectiuely before the Organ of ſpeech was made. Indeed at this acceptable time he ſent him out of his owne boſome, λόγος ἐνιαύθης became λόγος προφορικός, the ſubſtantiall, eſſentiall *Word* of heaven being repreſented on earth as the word Enunciative. But this was only for our good that thereby the whole counſell of God might be more fully reveal'd for our ſalvation. Yet he was ſtill λόγος ἐνιαύθης, when he was λόγος προφορικός, and σημαντικός. He was conſubſtantiall with the Father when he was ſent to us men from the Father. For as the word convey'd from us to others hearing reſides nevertheleſſe with us, ſo the *Word*, which God by fleſh exhibited to our ſight was ſtill no leſſe with him. The word being *conceptus mentis*, the notion, intention, or conception of the mind, is ſaid Metaphyſically to be begotten in the mind, becauſe in it the mind underſtanding becomes the mind underſtood. So God being an abſolute, a moſt intelligent Act eſſentially, muſt needs

underſtand himſelf eternally, and this is that glorious Sonne, *God underſtood*, ſuperphyſically begotten in himſelf as the power of the underſtanding produceth its own act. Againſt this principall hold of our belief the cunning malice of Sathan hath rais'd in all ages more perverſe oppoſits thē againſt all the reſt of the building. It was the exploded argument of old, and 'tis reſum'd afreſh now that if the Sonne flow'd from the Father by the omnipotent act of his underſtanding, then the Sonne being endow'd with the ſame power ſhould beget another Sonne, elſe he were not ſo omnipotent as the Father.

But it followes not that the Sonne is not omnipotent becauſe he cannot beget to himſelf another Sonne, for his omnipotency is declar'd in that whatſoever belongs to the Eſſence of the Father, all that is wholy in the Sonne. When he's deſcrib'd by his effects he's ſaid to have made the earth, eſtabliſhed the world, without whom nothing being made which was made.

When he's made known by his duration,
Prov. 28. 'tis written he was set up from everlasting.
Mic. 5. Whose going forth, saith *Micah*, hath bin from old, from Eternity. And least any should surmise there was an instant wherein he had no continuance, ἐν ἀρχῇ, in the Beginning in my Evangelist is rendred in
2. Thes. 2. 2. to the *Thes.* ἀπ' ἀρχῆς, from the begin-
1. Eph. 4. ning. Where in the first to the *Ephes.* 'tis πρὸ καταβολῆς κόσμου, before the foundation of the world, 2. to *Tim.* and the 1. We have πρὸ χρόνων αἰωνίων, before the beginning of the world; so that the Son is as well omnipotent as the Father. Now to beget concernes not the Divine Essence, if you consider it *absolutely*, and *simply* in it self, take it so, and then those appellations of Father, and Sonne are voyd, and of no use, the Deity neither generating, nor being generated, for that being one cannot possibly beget it self. But to beget is a Personall respect, or property agreeing to the *Relative*, or *limited Essence* in the first Person, which being incommunicable distinguisheth the

one

one from the other. Their abſolute Eſſence ſtill abides ſimple, and one in both, the difference is only in the diſtinct, but uncompounded order, or manner of their ſubſiſting.

As therefore the omnipotency of the Father is herein manifeſt becauſe he could beget a *Sonne* equall to himſelf in all things, ſo in this appeares the omnipotency of the *Sonne*, that he could, and can be ſo begotten of the ſubſtance of his Father, as that he is the ſame Eſſence with the Father: We are not then afraid to affirme that Chriſt as he is *One*, and the *Same* in the *Unity* of the *Divine Being*, is of Himſelf; but as he is *God the Sonne*, he's of the Father. It is no more then to ſay that the Sun-beame, *as it is light*, is of *it ſelf*, becauſe it is the very ſame with that which is in the *Sunne*, but as *it is a Beame*, 'tis of the *Sunne*. For this terme Beame adds to the Light a *proper* manner of ſubſiſting, taken from its emanation out of the *Sunne*. In like manner conſider the Eſſence in the three Perſons *without any Re-*

lative

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lative reſpect, as it is one, & the ſame in the whole Trinity, ſo our Saviour is αὐτόθεος, God of himſelf, but as the Deity is in the Sonne *after an other manner* of ſubſiſting then it is in the Father, in the one without generation, in the other by generation, in regard of that diverſe ſubſiſtency, in reſpect of the filiation, the *Word* is of the Father.

And ſo where *S. Auſtin* calls Chriſt *principium de principio*, and the *Athanaſian Creed* confeſs'd him Θεὸν ἐκ τῆς οὐσίας τοῦ Πατρός, and the *Nicen* φῶς ἐκ φωτός, thoſe derivative expreſsions are to bee underſtood not Eſſentially, but Perſonally. By reaſon of this diverſe ſubſiſtence in the foundation of the divine unity we believe the whole Godhead was incarnate, and yet neither the firſt, nor third, but *ſecond Perſon* alone was the *ſubject* to undertake it. *S. Auſtin's* rule of the Trinity paſſeth for good, and currant; *Vbi vnus, ibi Trinitas, Deus vnus.* Where one is all are, whatſoever One doth *Ad Extrà* the Other likewiſe doth. But as they be diverſe in their Perſonalities, ſo they concur diverſly

Tract. 39, in S. Iohn.

In Soliloq. Cap. 16.

diverſly in their cooperations. All the three Perſons did equally *will* the *Act* of this great Myſtery, but it was *terminated* only in the Second. Had the *Father*, or the bleſſed *Spirit* bin borne of a Virgin, they had loſt their *proper* natures, whereas the Second Perſon by being the eternall *Sonne* of his Father ſo tooke on him our nature that he loſt not his owne name, ſtill a *Sonne*, and ſtill of God. In fullneſſe of time ſo borne of his Mother without a Father that it croſs'd not the eternall generation of his Father without a Mother.

Our ſinne had defac'd, and obliterated Gods Image, ſo who more fit to correct, and *Print it anew* by the firſt Copy then he who is the expreſſe Image of God the Father. Thus though the whole Trinity were joyntly the *Efficient* cauſe of Chriſt's Incarnation, yet none but the Second Perſon did *accompliſh* it. It was the *Word* alone that was *actually* made *Fleſh*, which is the ſecond part, the nature aſſum'd; And the *Word* was made *Fleſh*.

2. Part the *Flesh.*

Betwixt the *Word* and the *Flesh* there is μεγα χάσμα, a vast disproportion, and infinite distance, so that one would thinke two natures so different should not be married together, and dwell like two Mates under one roofe. S. *Bern.* *Verbo quid sublimius?* What is there more transcendent in glory then the *Word*? *Carne quid vilius?* What more contemptible then the flesh? And yet notwithstanding this inequality He who is aboue all things stoop'd so lowe as to put on weake, fraile *Flesh*. Had he yok'd himselfe with a Celestiall Spirit, it had bin somewhat suteable to the Majesty of God's Sonne, but he rejected those noble Creatures, not as if their nature would have bin more *dishonourable* to his Person, but because it was altogether *fruitlesse* to Vs. An Angell had no body whereby Christ could be weake enough to die, and therefore that our redemption might be perfect he laies aside all state, and by a willing minoration, or exinanition of himself weares the plaine habit of man that therein he might be capable

pable to save man.

Well might the Angells desire to behold this mysterious spectacle, for is it not strainge saith *S. Austin quòd Verbum non poterat fari verbum?* that the mighty *Word* should be unable to speake a word? *Sugit vbera, qui regit sydera*, that he, which distributes to the starres their severall influence should suck a feeble nutriment from a Virgins breast? That the God of Infinitie should be abbreviated, and contracted to a Infant's span? And to make up the wonder more full, *the Flesh*, the ignobler part of our composition is alone mention'd in the Assumption, it being not denominated an *Inanimation* from the soule, but an *Incarnation* from the Flesh. Yet this doth not prejudice the Interest, which the soule claimes in the *VVord Incarnate*, it rather assures us he was totally, body, and soule, ours. We need not doubt saith *Tolet* he apprehended, and laid fast hold on our soule, *quæ vicinior, & similior est*, which most resembled him, *cùm vniatur caro, quæ remotior, & dissimilior*, 1. Pet. 3.

 seeing

seeing the flesh, the unlikelier part was not left out in his book of valuation. *Chrysologus* wittily conceits that Christ came in the flesh on purpose to satisfie his faithfull servants, who did groane, and wait to behold him with their eyes, whom they confess'd with their mouthes. For true love hath a longing appetite to enjoy the outward sight of what it inwardly affects, which made *Moses* to be importunate with God to show him his face. Yea the Pagans *ob hoc simulachra finxerunt, vt in ipsis erroribus oculis cernerent, quod colebant*, that they might be more sensible of their Gods made their Gods sensible, carving their Pourtraitures in wood, and stone according to the erroneous Idea of their owne imaginations. And so our Saviour knowing he was a long time the *Desire of all Nations* resolv'd at this due time to fulfill their desire, and in some measure to vouchsafe his presence to the world. Yet he would not appeare, and shine upon them in the full strength of his Godhead least he should rather a-

Serm. 147. de Incarn. sacram.

Exod. 33.

maze

maze then comfort the beholders. For if they could not looke on *Moſes* for the glory of his countenance 'till he had put a vaile over his face, much leſſe would they endure to behold the infinite brightneſſe of his divine glory, unleſſe it were vayl'd with our fleſh. Exod. 34.

And thus in commiſeration of our weakneſſe *ad Homines per Hominem venit, Aſſumpſit ex Nobis vt Videretur ex Nobis.* The exceſſiue light of Chriſts Deity was dimm'd, and obſcur'd with the cloud of our Humanity, that ſo we might not only ſee, but handle the *VVord of life*. *Leo the Great* tells us the *Word* was made fleſh, *vt non extrà naturam eſſet reparatio naturæ*, that we might be repayr'd by the ſame meanes we were impayr'd, our ſpirituall enemy being ruinated in that forme he had defac'd. It was the fleſh of the Woman, which the Serpent firſt beguil'd, and ſo by way of quittance Chriſt out of her loynes gave him a ſhamefull foyle, and by taking fleſh of a Woman brake the wily ſubtil- *Ser. 2. de reſurrect. Dom.*

ties of his Serpentine head.

The Divell ſaw the expected Meſſias *ſtraitned* with a ſwathe, *abas'd* in a cradle, *provok'd* with hunger, and thirſt, *ripen'd* with yeares, *improv'd by degrees* in ſtrength, and nouriſhment, he obſerv'd he went through all the *frailties*, and *contumelies* of our nature, Et *ſic nequaquam credidit primæ tranſgreſſionis exortem, quem tot documentis didicit eſſe mortalem*, and ſo beleev'd he could have no immunity from our originall *tranſgreſſion*, ſeeing he found by ſo many inſtances that his nature was of our *kinde*, and *condition*. Indeed had he bin made Fleſh *fleſhly*, he ſhould have needed a plaiſter for his owne ſore, and then all our hopes in the ſufficiency of his merits would be utterly loſt. But becauſe at the inſtant of his conception he was both God, and man, he could not be borne the Child of wrath as we are that are no more but men. The power of his holy ſpirit ſeparated the *Oare* from the *droſſe*, puriſi'd his fleſh from our pollution, whereby he was as well a-

Leo ſerm. 12. de Paſ. Dom.

ble

ble as willing to recover us. And thus Sathan was caught in his owne trappe, vanquish'd in that nature he had supplanted, and while our Saviour freed us from his thraldome *non tàm virtute potentiæ, quàm ratione iustitiæ*, as well by his *righteousnesse* as by his *might*, our Rescue was not only *powerfull*, but *just*.

Though this be the syncere doctrine of the Gospell, yet he who is a Lyar from the Beginning will not suffer the Fountaine of Life to be untroubl'd, but subornes Instruments to cast in their venome to infect it, that so if it were possible he might turne the Truth of God into a Lie. The *Manichees* with some others were so giddy'd in the maze of their brain-sicke Inventions that they thought Christ came in the flesh like a *Pageant* in a *Masque*, only in a *disguise*; as if we are yet with the *Iewes* to looke for a Saviour which is to come. For doubtlesse saith *Theophylact* ὃ μὴ προσελάβετο, οὐδὲ ἰάσατο, what he did not truely *assume* he did not truely *cure*, and *redeeme*, and then if he were

but

but ſeeming fleſh we are but in a ſeeming caſe, and haue all this while only fanſy'd a ſalvation.

Had he not bin borne very man good olde *Simeon* was ſtrongly deluded when his armes hugg'd empty Ayre in ſteed of an animated Body; *S. Mathew* might have ſpar'd his labour to deſcribe his *pedigree*, & Cap. 1. to write a booke of the *Generation* of Ieſus Chriſt. If he were but a Viſion, or Apparition, then the *ſhadowes*, or prefigurations hath not yeilded to the *Subſtance*, but empty'd themſelves into a meere emptineſſe. They under the Goſpell ſawe no more of the Meſſias then the other under the Lawe. For he was long view'd by them in *figures*, and *myſteries*, yea they ſaw him oft preſented in the viſible *ſhewe* of Lib. 4. Man, which *Irenæus* call'd *Præludium veræ Incarnationis*, becauſe he play'd as it were the prologue to the act of his Incarnation. The better to enlighten the blinde apprehenſion of miſtaking error, Our Saviour tolde the *Iewes* with whom he did converſe

verſe that many Prophets deſir'd to ſee Mat. 13.
thoſe things, which they ſawe, and have
not ſeene them, which is a faire intimation
that the former times ſaluted him a farre
off, *Peeping* on him as he was *Typ'd* ob-
ſcurely, whereas the latter dayes beheld
him exhibited plainely, and look'd him in
the very Face. And indeed each circum-
ſtance from his Cratch to the Croſſe doth
give in evidence for the truth of his Man-
hood. *Eſay* pronounc'd him God Incarnate Eſ. 53.
by averring he *ſurely* tooke our infirmities,
and he *truely* carry'd our ſorrowes. For un-
leſſe our nature, which is the ſubject were
aſſum'd, thoſe affections, which are the
qualities could not be coaſſum'd. In the
dayes of his fleſh, as it is in the *Hebrews*, he C. 5.
offer'd prayers, and ſupplications with
ſtrong cries, and teares. Strong, and vehe-
ment cries come *de profundis*, from the
depth of a heart, and not from the ſuperfici-
all colliſion of adjacent Ayre.

And is not the word expreſſe that God
the *Word*, ſet but ſinne aſide, was ὁμοιοπαθὴς a

Man ſubject to the very ſame paſſions that we are. And happy is it for us that ſo he was, for by this meanes he became a mercifull high Prieſt, one that knew how to ſuccour our infirmities, becauſe himſelfe had a feeling of them in his owne nature. Heb. 2. Hence is it that he proved ſo tenderly affected *to the* hungry multitude, becauſe himſelfe knew by his owne experience what an intolerable miſery hunger was. S. Math. c. 15. This made him ſo compaſſionate towards the ſorrowes of *Mary* and *Martha*, being himſelfe was *Vir dolorum*, a man acquainted with griefe, whoſe bowells did yearne to looke downe on us of like condition. S. Iohn. 11. But why ſhould I light a torch when the matter's ſo cleare that the very phraſe in my Text confirmes it? For 'tis a received rule amongſt Grammarians that *Factum eſt* carries along with it *a Reality*, and ἐγένετο in the Greeke is properly apply'd to what is done after the courſe of nature, and ſo we are fall'n on my laſt part, the manner of the aſſuming, *Factum eſt* Was Made.

The

The Fleſh, which the *Word* was made was not a diſtinct Perſon from the *Word*, for though it be *Vnio Perſonalis*, yet 'tis not *Vnio Perſonarum*, but the *Word* being exiſtent ere he was a Man, made the manhood to ſubſiſt in the unity of his one Perſon. And indeed what need of a new ſubſiſtency? When he came not to ſave fleſh in ſpeciall, but fleſh in generall. He apprehended *our ſeed*. 2. *Heb*. a part, which is common to us all: the Scripture oft ſtiles him ſonne of Man, a name that extends it ſelfe to multitudes, he being ordain'd to ſave not particular perſons of private tribes, but the whole maſſe of mankind. 3. Part. was *Made*.

Neither was the *Word* made Fleſh by tranſubſtantiating the *Word* into the fleſh, nor by converting the fleſh into the *Word*; *factus eſt homo*, as *S. Auſtin* determines it, *ſuſcipiendo quod non erat, non perdendo quod erat*; by taking what he had not, not by looſing what he had. And therefore though the verbe in the Text be *paſſive*, yet no paſſive power in the *Word* to be Incarnate.

a. Heb. The Apoſtle to the *Hebrewes* explaining what is meant by this *Factum eſt* vſeth the verbe *actiue*, and ſayes *Aſſumpſit*, He tooke, to ſignifie that the *Word* was only an *Agent*, creating the Fleſh, and perſonally uniting it to Himſelfe. So that this union doth not make one nature to be an other, for then there ſhould not be an union of two things remaining in their properties, as that is of the *body*, and *ſoule*, but a confuſion of two into one, as it is in the mixture of *water*, and *wine*, where neither the one, nor the other is kept entire, but in part corrupt. But the Divinity in the Perſon of the *Word* did aſſume the Humanity without any *diminution* of it Selfe, or *detriment* to the Fleſh; the Forme of God being not empti'd into the Forme of a Servant, nor the Forme of a Servant aboliſh'd by the Forme of God. The *Word* wrought the mighty works of Power, whiles the Fleſh perform'd what is conſonant to ſuch a Nature. That he brake bread was peculiar to his Humanity, but to multiply the Loaues an Act of his Deity.

Deity. As he was Man, he cry'd *Lazarus come forth*; as God he rais'd him up. It was the manhood that pronounc'd *Thy ſinnes are forgiven thee*, the Almighty was He, which *forgaue them*. Yet becauſe God, and Man were truely conjoyn'd in one Perſon, God is ſaid to doe what belongs to Man, aud Man to doe what belongs to God, not by any reall infuſion of one property into an other, but becauſe the whole Perſon partakes of a verball appellation in what either nature claimes a ſpeciall Intereſt.

Indeed the *Manichees* were ſo groſſe as to beleeve a particle of the Divine Eſſence was communicated to the Fleſh, when the Deity is not mutable, nor diviſible into parts, but being Simplicity, or Oneneſſe it ſelfe is without all *variableneſſe*, or *ſhadowe of chainge*. *Neſtorius* confeſs'd the Godhead of Chriſt to be undivided, but fell into as foule a diviſion of the Perſonalities. He would fitt two Perſons for the two Natures, the Sonne of God for the Divine, and the Sonne of the Virgin for the Humane,

and ſo making one, only God, the other meerely Man, the Church ſhould be bettered by neither. but is ſtill to ſeeke for a Saviour. This ſuppoſition of *Neſtorius* turnes to a dreame, for the *Word* was joyn'd to the fleſh ſo individually, the Divinity ſtucke to the Humanity ſo inſeparably, that the ſpeare could not diſſolue that tye, that knot of the Perſons Vnity; Witneſſe his death, which for a time parted his body from the ſoule, but not from the Godhead, for his body in the grave was the Holy One of God. Thou wilt *not giue thy Holy one* to ſee corruption, which muſt be vnderſtood of the *Body*, ſeeing that alone was ſubject to putrefaction. Come ſee the place where *the Lord* lay, ſaid the Angell, ſo that the body, which was enterr'd did not pertaine to any other, none beſides himſelfe being *the Lord*, and God of Glory.

Pſal. 16. cited Act. 2. 27.

Eutyches deny'd not the *ſingularity* of the Perſon but the *plurality* of Natures, he would haue the Humanity to be ſwallowed up by the Divinity, and then your faith,

and

and our preaching would be in vaine, it being impoſſible that the Godhead ſhould be paſſible, or if it were, it ſhould ſuffer in ſuch a nature as had never ſinn'd, and ſo we ſhould be ſtill in our ſinnes, the divine juſtice requiring ſatisfaction in the very ſame nature which had offended.

Apollinaris gave Chriſt the *Livery* of man, the Outward Fleſh, but defrauded him of the interior *Forme* which ſhould *actuate* this fleſh, and *denominate* the Man, leaving the Divinity to ſupply the roome, and office of the Soule. According to this Tenet every one of us may be ſav'd in one halfe of his compound, and damn'd in the other, God carrying away the body, which he had aſſum'd, whiles the Devill ſeazeth on the ſoule as a forſaken, and unranſom'd forfeit of his dominion. And thus we ſhould looſe more by Chriſts Incarnation then we gain'd, in as much as the ſoule is of farre more value then the body.

To remove the high mountaines of ſuch rebellious thoughts that riſe up againſt the truth,

truth, and to reduce them to the *obedience* of *faith*, the ſacred *Councell* of *Calcedon*, as I
2. l. c. 4. finde it in *Evagrius*, decreed the *Word* to conſiſt of two natures ἀσυγχύτως, without mixture, or confuſion; ἀτρέπτως, without mutation, or chainge; ἀδιαιρέτως, without diviſion, or diſtraction into two perſons; ἀχωρίστως, or as *Damaſcen* by way of illuſtration addes ἀδιαστάτως, without ſeparation, or ſetting of them a part in diſtant, and different ſubjects. Lay but up theſe few words, or ſmall mites in the treaſury of your hearts, and they will keepe you ſafe amid'ſt the *Rocks*, and *Gulfes* of damnable hereſies.

L. 3. Περὶ ὀρθοδόξης πίστεως.

Never was there a Time more ſeaſonable to unfold, and apply this Text then now. For doe not the *Arrians*, and *demy-Arrians*, the *Photinians*, and that Anti-chriſtian *Rabble* of *Socinians* diſplay their colours againſt the Croſſe of Chriſt in *portentuous Poland*? And are they not buſie to *get ground* elſe where? How ready would they be to *deduce Colonies* from Thence Hither,

ther, were they not truely certified that the *Soveraigne Prince*, and *Prime Prelate* would disband their Forces at the very *Entry*? For my owne part I doe not altogether mislike an ἐπιείκεια, a benigne correspondence with many, who doe not factiously but peaceably dissent from us in some collateralls, yet God forbid that any should reach the right hand of *Association* to Those who cry *downe* Religion to the *ground*. My *Evangelist* would not stay in the bathe, saith *Eusebius*, where he espy'd *Cerinthus*, an Arch-Enemy of Christ's Deity to wash himselfe. When his schollar *S. Polycarpe* met with *Marcion*, who held Christ to have *Corpulentiam putativam*, as *Tertullian* phraseth it, only a *putative*, and counterfeit Flesh, he not only refus'd to commune with him, but roundly call'd him to his face *Satan's Eldest Sonne*. Whiles the Difference is only about a *Windowe*, touching a *Rafter*, or *Position* of some holy Vtensills in God's house, I would not willingly strike a *heate* unlesse publikely provok'd; but when men teare

L. 4. Eccl. hist. c. 14.

Cont. Marcio. l. 3.

off the *Roofe*, raze the *Foundation*, nullifie the *Merit* of the *Hypoſtaticall Vnion*, *Vpon* which we have beene built, and growne up together into one *myſticall* Body, *Without which* neither Men, nor Angells can afford us preſent, or future conſolation, when they dare vent theſe impious heterodoxes, what zeale, what indignation can be ſufficient!

In this caſe to be worldly *moderate* is to be ſpiritually *benumm'd*; *coolneſſe* of Temper may be ſuſpected of implicit *conſpiracy*, and a ſecret *betraying* of the truth. Shall *Micah* in the 18. of the *Iudges clamour* ſo earneſtly againſt the Souldiers for taking away his *falſe Gods*? And can Any of the houſehold of Faith be ſo faint, and ſluggiſh as not to finde tongue enough to *cry out* againſt their abominations, who ſpoyle us of our *true God*, leaving nothing in ſtead of him but the *ſhrine*, the *Casket*, or rather the *Carkas* of a Naked man? We Preach, and Print *Nec Peace with Rome*, and yet by our owne confeſſion *Rome* doth but *indirectly* under-

Iudg. 18.

undermine Christs Person, and Offices. How then can they expect *faire Quarter*, who *directly* renounce the Godhead of his *Person*, and the Office of his *Mediatorship*? Me thinks we should feele our blood to rise against those who evacuate, and trample under their feete the *Blood of the New Testament* by maintaining it to beare *no price*, no *value* for our Redemption. Who can patiently reade their writings when by *necessity of consequence* they make all the Saints, as departed hence in *our Faith*, to be lyable to the Almighties fierce wrath? For *cursed is the Man*, saith God in the 17. of *Ieremie*, *who trusts in Man!* So that if Christ be not *God* as well as *Man*, we of all men are most miserable who repose our *Blisse* in our *Bane*. But though the Heathen rage never so furiously, and Heretiques imagine a vaine thing against the Lord, and his Annoynted, yet we knowe he cannot denie Himselfe, but is Iesus Christ *yesterday*, and to *day*, and the Same *for ever*. *Yesterday* true God, *to day* true God and Man, *for ever* true God and Ier. 17.

Man. We heare him ſpeake plainely in his Letters Patents, *God purchaſed* his Church with his *owne blood*. As he came in *the Fleſh* he is over all *God bleſſed for ever*; which literally demonſtrates the union of the two natures, and the full ſatisfaction he made to the juſtice of God by his death.

Acts 20. 28
Rom. 9. 5.

Iuſtin Martyr ſo urg'd by the Remonſtrants. Exam. Cenſuræ. p. 54.

What though *Iuſtin Martyr* in his dialogue with *Trypho*, did not breake league with ſome, who granting our Saviour to be the Chriſt, notwithſtanding deny'd his being before he had a beginning from his Mother? In thoſe Primitiue times Chriſtianity had little, or no roome to breath in, moſt were ſuch babes, and ſucklings that the Deity of Chriſt was too hard meate for them to digeſt, which caus'd the Church candidly to treat with thoſe, who did but confeſſe the *Quod ſit*, charitably preſuming that by degrees they might growe up to be *Perfect Men in Chriſt*, and have their faith improv'd to beleeve the *Quid ſit*, the *worth* of the Divinity with the *truth* of the Humanity. But in theſe dayes the *Dayſprung from*

on

on High hath not only viſited, but ſhin'd cleerely in each nooke, and creeke of the Chriſtian world, ſo that the like *toleration*, the ſame *latitude* of Opinion is not to be extended in the *Sun-ſhine* as it was in the *glimmering* of the Goſpell. It was the *Taske* of 500 yeeres, of foure generall Councels to eſtabliſh the Vnion of *two* Natures in *one* Chriſt. It hath beene ſeal'd with the blood of thouſands of *Martyrs*, and can the *private ſpirit* of the *Racovian Denne* ever hope to croke us out of this *Creede?* I ſtile it the *Private Spirit*, for their *Idoll Recta Ratio*, as they place it oppoſite to *Vniverſality* of *Tradition*, and the maine *Streame* of *ſound Antiquity*, is but the *Fucus*, the colour, the ſhadowe, the *falſe Gloſſe* of the *Fanatique* Spirit, which yeelds *diſcurſiue Sceptiques* a licentious liberty to ſlight Receav'd *Principles*, and to *chooſe* what Religion ſuites beſt with their *particular Genius*, ſo that is is not *Ratio recta*, but *Depravata*.

What a frivolous advantage doe they take from the Canons of the *Nicene Coun-*

cell, in that none of them doth mention the *Conſubſtantiality* of the Sonne with the Father? When 'tis apparent in the very introduction, and the words before thoſe Canons that the ſcope of that *Councell* was to condemne *Arius* there preſent, with his *Adherents*, & to declare the Sonne to be ὁμοούσιος, of the ſame ſubſtance with the Father; which being ratified thoſe *Canons* ſucceeded as a ſecondary thought for the better ordering of the Church Diſcipline. And doth not *Socrates* expreſly tell us that the uniforme doctrine of *Faith*, which we ſtill call the *Nicene Creede* was by open conſent publiſh'd in that firſt Generall *Councell*? Three hundred and eighteen Biſhops there aſſembled with *one voyce*, and *one heart*, ſaith *Euſebius*, ſubſcribing therevnto, Fiue only excepted, who for their obſtinate reluctancy were then Anathematiz'd.

Sacra lib. 1. Eccl. hiſto. c. 5.

L. 3. de vit. Conſtanti.

I will no farther follow the *Hue*, and *Cry* after theſe *Theeues* who combine to robbe Chriſt of his Divine Glory, but for our ſpirituall amendment will reflect on the dig-

nity,

nity, and duty with which we ſtand truſted before God and Man through this bleſſed vnion of God and Man.

Is Our Nature made Copartner with the Divine in fullneſſe of glory, and majeſtie? Then 'twere diſhonourable for us being Kinſemen to ſo great a King to admitte any thing that may be contrary to our high nobility. Doe the Angells *adore* our Fleſh in the Perſon of the Sonne of God, and ſhall we continue to *debaſe*, and *defile* it? Was the *Word Incarnate* that we might be *regenerate*? Then let every one reſolue ever hereafter to ſerve, and pleaſe him in new obedience, in ſubmitting our will to his will, in endeavouring to keepe our *whole ſpirit, body*, and *ſoule* blameleſſe againſt the Comming of the Lord, that ſo when we meete *him in the Ayre* he may acknowledge us to be his Members, place us at his right hand, and make us live for ever with him who, as *S. Iohn* ſpeakes, is *the true God, and Eternall life*. Which we beſeech him to grant us for his holy Incarnation, for his pretious Death and Paſſion ſake. *AMEN.*

1. Ep. S. Iohn. c. 5. v. 20.